

History of the  
**FIRST BAPTIST CHURCH**

1825 - 1968

HIGH POINT, NORTH CAROLINA



# History of the FIRST BAPTIST CHURCH

1825 - 1968



Presented by  
First Baptist Church  
to  
Baptist Historical Col.  
Z. Smith Reynolds Libr.  
Wake Forest University

HIGH POINT, NORTH CAROLINA

Bx  
6480  
H52  
F5

WAKE FOREST  
UNIVERSITY

JAN 23 '70

LIBRARY

Published 1969  
High Point, North Carolina

## PREFACE

The history of the First Baptist Church of High Point, North Carolina, represents one hundred forty three years of existence, which we have divided into four periods. The members of this committee have searched diligently for accurate information; but due to the long span of time and missing records and facts, it has been impossible to include the names of all who served faithfully through the years. As we delved deeper and deeper, we became intrigued by the courage of the consecrated few who so steadfastly supported the Baptist work, many times against opposition and at personal sacrifice.

We wish to express our appreciation to all who have rendered invaluable assistance, some of whom were: Mrs. C. E. Siceloff, Miss Virginia Clinard, Miss Sophia Tilden, Mr. E. C. Cridlebaugh, Sr., Mrs. James H. Brooks, Miss Alma Bumgarner and Dr. Lloyd Thayer. We also acknowledge the condensed histories of earlier years; one compiled by Mr. A. E. Tate in 1932 and the other by Miss Thelma Patrick in 1941; and to the many others, in and out of our church, who have so graciously shared information with us.

While this history is of necessity incomplete, it is presented with the hope that it will be an incentive to continue this important work in the preservation of records and activities for the information and enlightenment of future generations.

### HISTORY COMMITTEE

*Rosa Lee Shields*

*Mrs. W. K. Dickens*

*Ruth Council, Chairman*



# History of the First Baptist Church

## TABLE OF CONTENTS

	PAGE
PASTOR'S MESSAGE . . . . .	1
HISTORICAL BACKGROUND . . . . .	3
PERIOD I — STRUGGLE . . . . .	5
PERIOD II — THE MOVE TO HIGH POINT	
EFFECTS OF THE WAR AND	
PERIOD OF SHARING . . . . .	12
PERIOD III — BUILDING . . . . .	42
PERIOD IV — GROWTH . . . . .	57
INTERIM PASTORS . . . . .	66-67
LIST OF PASTORS . . . . .	69



REV. JAMES L. PHARR  
Pastor 1964-



## PASTOR'S MESSAGE

Ananias, the devout man of God from Damascus, said to Saul of Tarsus, "The God of our fathers hath chosen thee, to know His will, to see that Just One, and to hear the voice of His mouth, for thou shalt be His witness to all men of what thou hast seen and heard". Ananias was God's messenger to bear tidings of His purpose for the life of Saul of Tarsus. God's modern day "chosen ones" are still to be His witnesses to all men, of what they have seen and heard.

This brief history of First Baptist Church of High Point was made possible because our Baptist forebears were faithful to the charge given them by the same Christ who encountered Paul on the road to Damascus. We owe more to them than we will ever realize. In fact, we are today standing on the shoulders of the past generation of Christians, striving to reach toward the challenge issued to us by our Lord and Master.

Facing the seventies and decades beyond will require a growing faith in the competency of Jesus Christ. The Christ, who is the same yesterday, today and forever, will lead this generation of Christians into the house of greatness if we remember that "he who would be great must become servant of all". As we see Christ and follow Him with courage and patient endurance, we shall be able to leave for the following generation a church that is greater, and stronger and more like Christ. As we follow Christ, we shall leave a church that was known for its great, compassionate heart, large enough to contain the entire world. As we follow Christ, we shall leave a church that was known for its selfless service to all the people of High Point. As we follow Christ, we shall leave a church that saw Christ in this twentieth century, heard His voice, and then went out to be His true witnesses to all men, of what they saw and heard.



PRESENT CHURCH EXTERIOR



PRESENT CHURCH SANCTUARY

# HISTORY of the FIRST BAPTIST CHURCH

HIGH POINT, NORTH CAROLINA

## HISTORICAL BACKGROUND

In the Fall of 1755 Shubal Stearns, a Baptist minister of Boston, Massachusetts, and a colony of Baptist people moved to Guilford County (now Randolph) North Carolina, and settled on Sandy Creek. He built a meeting house, organized a church and called it Sandy Creek church. There were sixteen adults in the colony and among them was Daniel Marshall who had just returned from work with the Indians.

Shubal Stearns was leader of these Separate Baptists of Sandy Creek. He was warm-hearted and well received.

At the same time James Younger was preaching to a "small band of pioneers" who had made their homes on the headwaters of Abbott's Creek in Rowan County (now Davidson County). He had moved from the Welsh Neck Settlement in South Carolina with his wife, Anna, and little daughter. He had very little education but was influential in this community he served as pastor.

After hearing of the work of the Separate Baptists, he went to Sandy Creek about thirty miles away and invited Elder Daniel Marshall, a leader in the Sandy Creek Church, to visit Abbott's Creek. As a result of this, he was ordained and became pastor of the church which was constituted about 1756. He and his wife, Martha Stearns Marshall, sister of Shubal Stearns of Sandy Creek, served the church and community about five years, then went to South Carolina.

The Sandy Creek Association was formed in June 1758 and was the fourth Baptist Association to be organized in America. The three churches in the new organization were Sandy Creek, Abbott's Creek and Deep River.

Prior to 1800 a small number of Baptists had settled in Jamestown, along with Quakers and a few members of other denominations. Since Abbott's Creek was the nearest Baptist Church, the little band made the all-day trip to worship there. This was time consuming, so about 1800 or shortly thereafter, they began

worshipping in old Jamestown. This was called an "Arm of Abbott's Creek Baptist Church".

Later, in 1819, Elder Ashley Swaim was chosen pastor of Abbott's Creek Church. Others had served since the time of Elder Marshall, including George Pope, who was pastor from 1783-1813.

In June 1825 application was made to the mother church at Abbott's Creek for a letter of dismissal, so they could be organized into an independent and regular church. This request was granted and the church was constituted on September 3, 1825. It was called the Jamestown Baptist Church. In October of the same year Elder Ashley Swaim was called as pastor. He accepted and continued to serve Abbott's Creek as well as the Jamestown Church. In December, Isaac Beeson was chosen church clerk and the following January (1826), the church elected Joseph Armfield and Jesse Field as deacons. There were about twenty five members at this time.

During this period Elder William Dowd was preaching at Charles School House, about four miles south of Winston-Salem. After a few years there, application was made to the Jamestown Church "for help to constitute, which was granted, and the church formally constituted on Saturday, January 27, 1827". The church was named New Friendship and Elder Dowd continued as pastor.

On September 13, 1829, "the church set aside to the Gospel Ministry, William Burch". Elder Swaim was still pastor and the church membership was thirty two.

The church lot was located at the elbow bend of the old Greensboro road, back of the J. Harper Johnson home in old Jamestown. It was bounded on the west by Mill Street which led to Mendenhall's Mill nearby.

"All signs of the old church have been erased" but according to a Jamestown native, this frame church was built on the upper part of the lot facing the curve. It stood until about 1875 and about 1880 the school house known as the Jamestown Academy was built on the lower part of the church lot. This school was operated by Professor J. M. Weatherly; the building was torn down about 1908.



From 1829 to 1832 there was "much dissention and strife" in some of the Baptist churches, including Abbott's Creek and Jamestown. The early records show that the question of missions, associations and the Baptist State Convention came before these churches many times. The controversy came to a climax in 1832.

## I PERIOD OF STRUGGLE 1832-1859

In the year 1832 a division of the church at Jamestown was inevitable. Those favoring missions, associations and the Baptist State Convention made several efforts to be "heard" and work out a plan so there would be harmony. This was the minority group. The Anti-Missions group constituted the majority and was led by the pastor. The minority lost confidence in him and in the group he led.

Finally, on July 1st, the minority five members, following its beliefs, withdrew its membership from the majority. These five were Elder William Burch, David Idol, Polly G. Idol, Louise (Levisa) Beeson and Rosa W. Burch. They held a conference and decided to call Elder William Dowd and Eli Phillips to meet with them to discuss the matter. Upon their arrival on July 5th and after hearing the facts which prompted the withdrawal from the church, they made the following report:

"We, the undersigned, being called on by the members who withdrew from the majority of the Baptist Church at Jamestown, do certify that we met at the Meeting House at Jamestown on the fifth day of July, 1832, and then and there examined into the situation of that church and are clearly of the opinion that the majority is in a state of disorder and have forfeited their right as members of the church by their oppression and unchristian conduct, and we believe the minority were commanded to withdraw from them as orderly brethren.

"The Apostle Paul says, 'Now we command you brethren in the name of our Lord Jesus Christ that ye withdraw yourselves from every brother that walketh disorderly', 2nd Thessalonians, 3rd chapter, 6th verse. Consequently, we are bound to view the minority, properly speaking, as the Jamestown Church, the major-

ity having, by their disorderly conduct forfeited their right to church membership, and cannot in the eye of the Gospel be considered as a church at all. But the minority, as we believe being orderly in their conduct and orthodox in their principles, have remained on the old ground and is clearly the Old Jamestown Church.

“We do, therefore, recommend to all associations, churches and brethren to recognize the minority at the Jamestown Church, and view the majority as a disorderly people entirely unconnected with the Baptist denomination.”

Signed,

ELI PHILLIPS

WILLIAM DOWD

Following this report and being justified in their complaint, the little group, who now were the true church, immediately called William Burch as their first pastor, at which time Rules of Decorum were established.

## RULES OF DECORUM

*(As copied from the original record of 1832)*

"Believing it to be our indispensable duty to enter into certain rules and regulations in conducting the business of this church we adopt the following rules, viz —

"1st the church meeting shall be opened and closed by prayer.

"(2) Not more than one person shall speake at a time who shall rise from his seat and address the moderator by the appellation of brother.

"(3) the person thus speaking shall not be interrupted until he is done unless he Breaks the rules of Decorum.

"(4) the person speaking shall strictly adhere to the subject and in no wise reflect on the person who spoke before but shall fairly state case so as to convey his ideas —

"5th no brother shall abruptly Break off or absent himself from the church without obtaining liberty —

"6th no person shall speak more than twice on the same subject without obtaining liberty from the church —

"7th no person shall be at liberty to be whispering in the time that a brother is making a speach.

"8th the moderator shall not interrupt any member or prohibit his speaking until he gives his idea on the subject unless he violates the rules of decorum.

"9th the names of the several members shall be enrolled by the clerk and called over as often as the church requires —

"10th the Moderator may be entitled to give his ideas on any subject before puting of it to the vote but not entitled to vote only in case of a tie.

"11th a majority of members present shall decide on all subjects of a member, a majority is a greadon to decide in excluding a member.

"12th any member who shall knowingly break any of these rules shall be reproved by the body as they think proper."

The anti-mission group probably became scattered or may have returned to the old Abbott's Creek Primitive Baptist Church. The records state that there was no further growth of those identified as the majority and who had refused several times to work with the minority in their efforts to settle the missions question without a split.

Also in the year 1832, the Liberty Baptist Association was organized at Mt. Tabor Meeting House in Randolph County. This was on September 24, 1832, and Jamestown Baptist was one of the seven churches listed as charter members of this association. Others were Jersey, Abbott's Creek, Holloways, Liberty, Lick Creek and Tom's Creek. Messengers representing the Jamestown Church were Elder William Burch, the pastor, Isaac Beeson and David Idol. William Burch was appointed moderator.

This group also had members of the Abbott's Creek Union Association (now Anti-Missions). "There were a great many churches and several associations that had been missionary in spirit ever since their organization which was long before the split and they never divided." But in the Abbott's Creek Association, division took place. All those favoring missions and associations were in the minority (just as it was in the Jamestown Church). And so, in the Association at Mt. Tabor in September 1832 the minority was "Ruled out and went into a large tent and organized the Liberty Association". There were 159 members in this group, nine of whom were from Jamestown.

Then, on November 17, 1832, the Liberty Association convened at Jamestown Baptist Church and a committee was appointed to draft in the new Association the reasons for the split. This committee was composed of John Culpepper, William Burch and Peter Owen, and the report was presented first in manuscript form and was later printed.

The records show that at a meeting July 30, 1832, the church decided to hold monthly meetings on "Saturday before the fourth Lord's Day", and met regularly the remainder of 1832 and also in 1833. They actively participated in the Associational meetings.

In January 1833 five members were received "by experience".



Then, at the February meeting Elder Burch was "called to the pastor care of the church" for another year.

In March 1833, "our beloved Jesse Field and Francis Shelly were chosen as deacons and were ordained in April by Eli Carroll and Benjamin Lanier as a Presbytery for that purpose". The minutes of the church show that these two men later became active and served as moderators a number of times when there was no pastor.

The church met each month during 1833 but missed several meetings in 1834. After Elder William Burch left, having served the church 1832 and 1833, there was a period in 1834 in which Elder Eli Phillips was appointed to preach for six months in several counties, one of which was Guilford at the Jamestown Church.

There were regular meetings in 1835 and during this period the deacons acted as moderators. There was no pastor until 1836 when Elder Barton Roby was called, serving only a short time. Elder Enoch Crutchfield served in 1838.

So between the years of 1838 and 1848 the deacons and other faithful members kept the church together by conducting regular business meetings. They also welcomed occasional visits of pioneer preachers as Elders Eli Phillips, Enoch Crutchfield, William Dowd, Samuel Waite and others, whose messages encouraged and strengthened the little group. The members depended on ministers from other churches also to ordain their deacons and baptize their new members.

During these early years, whether there was a pastor or not, strict discipline was maintained. A member who "acted in an unchristian manner", according to the church standards, was first visited by a committee, then asked to appear before the church. If the individual could not justify his or her behavior this individual was dismissed from the church. On December 12, 1846, "the Jamestown members and a part of the Abbott's Creek church met, agreeable to appointment". They selected a moderator, then "opened the way for complaints". There were several complaints for various reasons, one of these a deacon who "complained against himself" for drinking too much. He wanted the church to forgive him.

This seems to be the first time the two churches (in part) had been in conference together since the split in 1832, except at regular associational meetings.

The report of the Jamestown church to the Liberty Association, August 14-16, 1847, held at Abbott's Creek Church, states that there were twenty five members, that the church held monthly meetings although there was no pastor at the time.

Elder Richard Jacks became pastor the latter part of 1848 and also served in 1849. He is the first pastor recorded since 1838.

Then, in 1850 when the Liberty Association met at Jamestown, the report states that W. N. Hereford "was the missionary to the Association" during this period, and supplied the Jamestown church when there was no pastor; he also helped Elder John Robertson who was elected pastor and served part of that year. Sometimes there were two sermons on the same day or one on Saturday night and another on Sunday morning.

On May 24, 1851, at a business meeting of the church, W. N. Hereford, Jonathan J. Welch and James A. Crouch were chosen as delegates to the next Liberty Association to be held in August. The church members also decided to recommend to the Association "that the church wishes Brother William N. Hereford to be ordained in the ministry at our Liberty Association, believing him to be fully qualified for the ministry". He was serving as pastor that year.

In January 1852, Elder J. A. Crouch was elected pastor of the church and served until September of that year.

In 1853, Elder W. J. Witherington served as pastor for part of the year.

Elder Oren (Owen) Churchill served the church from March 1854 until the latter part of 1855.

In the 1854 report of the Liberty Association, Jamestown was one of thirteen churches listed with a membership of only twenty four.

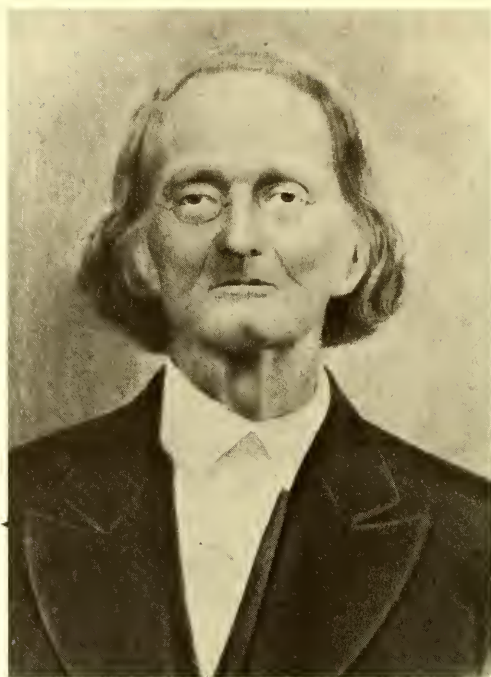
It was during the period that Elder Oren Churchill was serving as pastor that the church voted to petition the Presbytery of the Liberty Association to "ordain Brother Oren Churchill", who is listed as one of the ordained ministers of the Liberty Association

in their report of 1856. Elder Benjamin Lanier served in 1856.

There was no pastor in 1857 and on September 24, 1858, Elder J. A. Cornish was elected pastor. He preached through November 1858 when the membership was twenty one.

There were no church meetings from this time until the latter part of the following year.

By 1859 several Baptists from Jamestown had moved into the High Point area, following the construction of the North Carolina Railroad. This is probably the reason the members met on July 23, 1859, and voted unanimously to transfer the Jamestown Baptist Church to High Point.



JONATHAN J. WELCH

II THE MOVE FROM JAMESTOWN TO HIGH POINT  
EFFECTS OF THE WAR AND PERIOD OF SHARING  
1859-1912

According to the vote on July 23, 1859, the Jamestown Baptist Church membership was transferred to High Point that month and the first conference held in High Point was July 27, 1859. At this time the name was changed from the Jamestown Baptist Church to the High Point Missionary Baptist Church with a membership of twenty one. Elder John Mitchell was recognized as moderator when the change was made, but was not listed as pastor.

High Point was incorporated in 1859 with 525 residents: 160 white males, 281 white females, 70 slaves and 14 free negroes. These residents constituted 71 families.

At the time our church was organized in Jamestown, High Point was only a wilderness. There was a wagon road running



ABRAM C. JONES

north and south which was the old Indian trail. However, by the time the church moved to High Point this road was known as the Plank Road and was used as a stage coach route between Salem and Fayetteville. The road north of the railroad was called Salem Street and south of the railroad, Fayetteville Street; later designated North and South Main Street.

On August 23, 1859 there was another meeting and the church elected Jonathan J. Welch and Abram C. Jones trustees "to hold any property for the church that might come into their or their successor's hands". The first pastor in High Point was Elder J. B. Jackson, an ordained minister, elected in January 1860.

In February 1860, the church purchased a lot 75 feet x 200 feet, from Francis Fries for \$225.00. This is a part of the present location.



JOHNATHAN WELCH AND ABRUM C JONES DIED FROM F. FRIES

THIS INDENTURE made this 29th February AD 1860 between Francis Fries of Forsyth County North Carolina of the first part and Jonathan Welch and Abram C. Jones Trustees of the Missionary Baptist Church at High Point, in Guilford County North Carolina, of the second part; WITNESSETH that the said party of the first part for and in consideration of the sum of Two Hundred and Twenty Five dollars paid him by the said Trustee and the receipt whereof is hereby acknowledged has bargained and sold to said party of the second part a certain lot in the Town of High Point, bounded thus:--

Beginning at the point where Haley Browne and Fries line strikes the edge of the plank road street 100 ft wide in the town of High Point running south 58 deg west Two Hundred feet to a stake; thence south 36° east seventy five feet to a stake; thence north 85° east two Hundred feet to said street and thence on said street north 36° west seventy five feet to the beginning, containing 15000. square feet.

TO HAVE AND TO HOLD to the said Welch and Jones Trustees and their successors for ever. And the said Fries further covenants that he will forever warrant and defend the title to said land unto said Trustees and their successors against the claims of all persons claiming under him the said Fries.

WITNESSETH whereof he hereunto sets his hand and affixes his seal the day and year first above written.

Test: John M. Bowling

F. Fries------(Seal)

NORTH CAROLINA  
GUILFORD COUNTY

The execution of the written and foregoing deeds duly proven before me at office, by the oath of John M. Bowling the subscribing witness thereto on this the 25th day of October AD 1860.

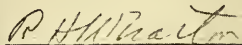
Let it be registered.

Lyndon Swaim-----C.S/C

NORTH CAROLINA  
GUILFORD COUNTY

I, R. E. Wharton Register of Deeds of the aforesaid County and State do hereby certify that the foregoing deed is a true and correct copy (as near as could be determined from old records) of the record as shown in Deed Book 38 page 58 on record in the office of the Register of Deeds of Guilford County N. C.

WITNESS my hand and seal this the 13th day of October 1927.

  
RECORDED OF DEEDS.

COPY ORIGINAL DEED



*White frame church 1860-1906 as sketched by Mr. Joseph S. Ameen from descriptions given by a few living members.*

A meeting was held later in February 1860 and the church appointed a building committee, composed of Jonathan J. Welch and Jesse T. Elliott.

The little frame church which was completed before the War of 1861 was "simply enclosed with no ceiling or plastering". There was a bell suspended from the steeple. The ordinance of baptism was observed in several places — Moses Evans' Mill (later Beeson's Mill), Abbott's Creek; also Deep River at Jamestown and nearby streams.

The first "Willing Souls" to be baptized into the church after the transfer to High Point were Rebecca Miller, Mary D. Bolling, Mary A. Jones, Mary E. Gurley and James Thomas.

Prior to the building of the church in High Point the little group of members apparently met in several places. Two of these locations were on North Main Street, one in a small building in the present 600 block, and the other at the Beeson home in the present 700 block. Then, an early history of High Point states that the little Methodist Church on East Washington Street, built in 1856, was used by all denominations.

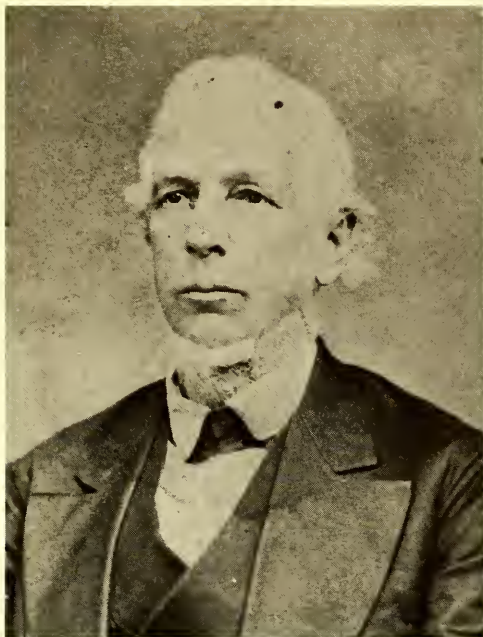
Ours is the oldest church organization in the city, having started in 1825 at Jamestown, becoming missionary in 1832 before the members moved to High Point. The church building was the third built in High Point, the first being the Methodist on East Washington Street and the second was the Presbyterian on English Street between Main and Elm Streets. During this time the Quakers were worshiping outside of High Point, at Springfield.

The Liberty Association report of 1860 states that the High Point church had 23 members, four male and 19 female, all white. Elder Jackson was pastor in 1860 and 1861, and Elder S. W. Howerton followed in March 1862. There is very little activity recorded during the war and immediately thereafter.

Elder W. N. Hereford was elected pastor March 23, 1863, serving the remainder of that year. Elder Pinkney Baldwin followed in February 1864 and served only a short time.

The records state: "From September 1864 to August 1866, on account of the Civil War, there were only occasional services





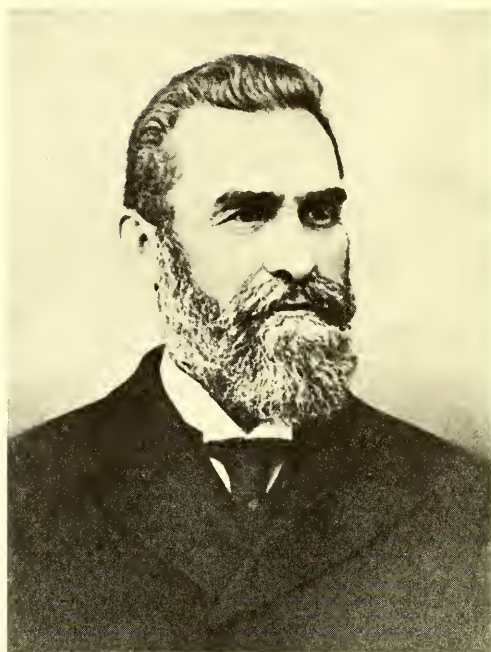
ELDER WILLIAM TURNER

held. In these trying days when the war was having its devastating effects, the leading members of this church were Jonathan Welch, A. C. Jones and B. Harriss" (Branson Harriss). These men, along with other members, held the church together when there was no pastor.

During this critical period our little frame church was used as a hospital for one year.

In the latter part of 1866 Elder William Turner became pastor and continued until 1870. There were many church meetings recorded during his pastorate. Most of them included baptismal services "at the water", since there was still no baptistry in the church.

A history of Elder Turner's life reveals that he loved the Bible. "He could quote with the utmost precision his proof texts — giving books, chapter and verse." He was a man of prayer. At all his churches he had a place where he would go when he could, and hold communion with God before attempting to preach. "During



DR. J. B. RICHARDSON

the last eight or nine years of his life it was necessary for him to sit on a high stool to preach", because of his disability. He always hoped that he "might die in the harness and would not outlive his usefulness". After conducting a short service on a stormy day at New Friendship church he expired en route home. Both of his desires had been granted.

By 1870, the church had 40 members, three of them colored. Elder J. B. Richardson, who had been called in November 1869, preached his first sermon on Saturday night, January 22, 1870. He served three years and "quite a goodly number were added to the membership, both by letter and baptism". During this period at many of the sessions the minutes state that " the Brothers and Sisters from churches were asked to sit with us"; also "called for the fellowship of the church, the church in full union".

Our Sunday School was organized in 1870 with John Pleasants recorded as the first superintendent; he served until 1875. Others

who followed to date were Mrs. J. B. Richardson, Abram C. Jones, A. J. Dodamead, R. C. Charles, J. H. Wilson, Wescott Roberson, N. W. Beeson, Oscar Richardson, A. E. Tate, Dr. W. F. Clayton, E. C. Cridlebaugh, Sr., and Woodroe F. Haywood.

By 1871, the education of ministers was being discussed and our church gave \$3.19 as its first collection for this purpose. At this time there were 37 members: nine white males, 25 white females and three colored females. Dr. J. B. Richardson was still pastor and the baptismal services were held "at the water".

On October 22, 1871, the minutes state that "Brother Richardson preached at the 11:00 A.M. service and at this time presented the propriety of ceiling the church". This was left with the trustees, who executed same shortly thereafter.

In May 1872, the Covenant and Declaration of Faith were submitted by a committee composed of Dr. J. B. Richardson, Jonathan J. Welch, Abram C. Jones, Dunham Hazelton and J. L. Pleasants.

## 1872 CHURCH COVENANT

"Having been brought as we hope by divine grace to embrace the Lord Jesus Christ, and wishing to take Him as our guide and great exemplar, we do now solemnly and cheerfully covenant with each other to walk together in Him in brotherly love to His glory as our common Lord. We do, therefore, praying for divine assistance, engage and agree as follows:

That we will by exercising a mutual care for each other endeavor to promote the growth of the church in Christian knowledge, piety and holiness, so that we may stand firm, erect, and complete in the discharge of all our Christian duties. That we will uphold to the extent of our abilities the public worship of God and the ordinances of His church and hold constant communion with each other therein, and that we will cheerfully contribute of our means to support and maintain the faithful ministry of the Gospel and other benevolent institutions whose object is to honor God and make men wiser and better. That we will hold sacred and endeavor not to omit closet and family religious duties, and try by the aid and blessing of God to fulfill that Scriptural injunction to train and bring up our children in the nurture and admonition of the Lord. That we will walk circumspectly in the World and try by our walk and conversation to win souls to Christ, remembering that we profess to be disciples of Christ, and that Christ said to his disciples "Ye are the light of the world", "Ye are the salt of the earth". That we will exhort and admonish one another when occasion shall require according to the principle laid down in the 18th chapter of the Gospel of Matthew, and that we will do this in the spirit of meekness, and as in baptism we have been buried with Christ and raised again we feel a special obligation to walk in newness of life, and may the God of peace who raised from the dead our Lord Jesus, the great shepherd of his flock through the blood of the everlasting covenant, make us perfect in every good work. He working in us, both to will and to do of his own good pleasure through Jesus Christ to whom be glory and honor forever. Amen."

## 1872 DECLARATION OF FAITH

**I. OF THE SCRIPTURES.** We believe that the Holy Bible was written by men divinely inspired, that it has God for its author and truth without any mixture of error for its matter, and salvation of souls and glory of God for its end. That it reveals the principles by which God will judge us, and it is and shall be, till the end of the world, the true center of christian union and the supreme standard by which all human conduct, creeds and opinions shall be tried.

**II. OF THE TRUE GOD.** We believe that there is one and only one living and true God. That in the unity of the Godhead there are three persons, the Father, the Son and the Holy Ghost, equal in every divine perfection and executing distinct but harmonious offices in the great work of redemption.

**III. OF THE FALL OF MAN.** We believe that man was created in holiness under the law of his maker, but by voluntary transgression fell from this holy and happy state, in consequence of which all mankind are now sinners being by nature utterly void of that holiness required by the law of God, positively inclined to evil and therefore under just condemnation to eternal ruin without defense or excuse.

**IV. OF THE WAY OF SALVATION.** We believe that the salvation of sinners is wholly of grace through the mediatorial offices of the Son of God, who by His death made a full atonement for all our sins, that whosoever believeth in Him might not perish, but have everlasting life, and he that believeth not shall be damned.

**V. OF REGENERATION.** We believe that in order to be saved, sinners must be regenerated or born again by the power of the Holy Spirit in connection with divine truth.

**VI. PERSEVERANCE OF SAINTS.** We believe only such as have been born again, such as have truly repented and believed in the Lord Jesus Christ are the Saints and that they will endure to the end.



VII. OF A GOSPEL CHURCH. We believe that a visible church of Christ is a congregation of baptized believers associated by covenant in the faith and fellowship of the Gospel, observing the ordinance of Christ, governed by His laws, that its only Scriptural offices are bishops or pastors and deacons.

VIII. OF BAPTISM AND THE LORD'S SUPPER. We believe that Christian baptism is the immersion in water of believers in the name of the Father, and Son and Holy Ghost, that it is a prerequisite to the privileges of a church relation and to the Lord's supper, in which the members of the church by the sacred use of bread and wine are to commemorate together the dying love of Christ preceded always by solemn self-examination."

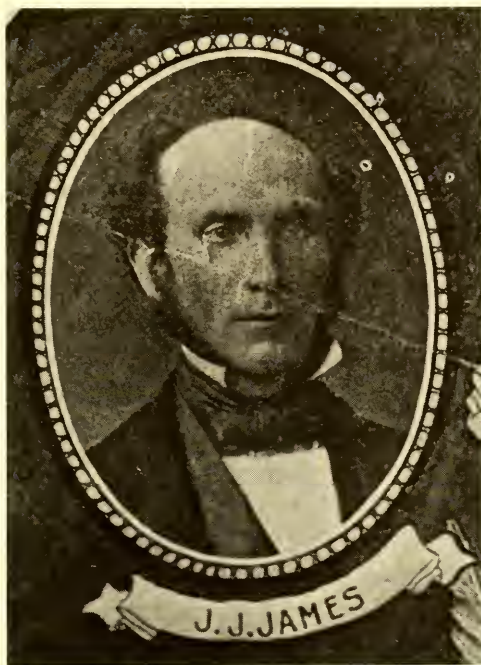
Following the three-year pastorate of Dr. J. B. Richardson, Elder G. W. Harmon was called in 1874 and served for one year. By this time the name of the church had been changed from High Point Missionary Baptist to Salem Street Baptist Church.

In 1874, at the Liberty Association, Rev. Thomas Carrick gave a report on education and A. F. Redd a report on denominational periodicals used at this time. These were the Biblical Recorder (emphasized as "indispensable for our highest efficiency as church members"), Home and Foreign Fields, Kind Words and the Baptist Teacher. There were 60 church members and 30 Sunday School pupils reported to the association that year.

By 1875, the records state that "The church at High Point has liquidated their church debt, near \$500.00 — did it among themselves".

Elder J. K. Howell was pastor at this time, and Elder J. J. James followed in 1876, serving only a short time. The latter has the distinction of being the second editor of the Biblical Recorder.

On February 3, 1877, it was "agreed that this church call no pastor, but keep up monthly services the best we can as we are unable to pay the pastor". "Brother" R. A. Moore (Moor) was instructed to administer the ordinance of baptism at Jamestown (Deep River) on each fourth Sabbath.



ELDER J. J. JAMES

During the period when each church in High Point had only one monthly service there was a rotation plan whereby a service was held somewhere every Sunday. Each of the four churches met at a different time and one choir was the same for all the churches. Miss Mary Bain (later wife of Rev. Thomas Carrick) was in charge of the choir.

Then in 1878, "Brother" Moore (Moor) served as regular pastor. On July 28, 1878, he preached at Flint Hill School House in Jamestown. This school, according to a Jamestown resident, stood near the present Methodist Church in the area known as New Jamestown. This service apparently was for the entire community as the minutes state that "A quorum of the High Point church being present, way opened for receiving members and they were baptized in Deep River".

"Brother" Henry Sheets, Associational Missionary, assisted Rev. Moore in other services at Flint Hill School House and Dr.

J. B. Richardson at Welch's School House. After preaching, the High Point church was called together "at the water" and if a quorum was present new members were received and baptized then and there.

In January 1880 Elder J. B. Richardson was called. The State Mission Board agreed to pay \$50.00 on his salary, the Associational Mission Board, \$25.00, and the church \$75.00, a total of \$150.00 annually.

By 1881 the baptistry was in the process of being built, for on April 25th of that year "Dr. Richardson preached in the Methodist Episcopal Church at 11:00 o'clock, the Baptist Church not in a condition to hold a meeting in, on account of working on the Baptistry". On September 25 and October 16, 1881, the church "met at the factory beyond Jamestown". (According to the record, this was a cotton mill known as the Logan Mfg. Co.) Baptismal services at Deep River followed.

On October 23, 1881, Dr. Richardson resigned and on October 27th of the same year the committee reported that Elder S. H. Thompson had been secured.

During the pastorate of Elder Thompson, his wife was influential in organizing a Woman's Missionary Society at the Thomasville Female College and this Society collected and sent \$18.80 to Foreign Missions. This college is mentioned many times in the Associational reports and was highly recommended for young women by this Association. It was moved to High Point later and was located on the corner of Broad and College Streets, and was called the High Point Female College. The college burned in 1900.

The historical sketch of the origin and progress of the Liberty Association shows Salem Baptist Church had an active part during the first fifty years of the Association 1832-1882.

Since a number of preachers who served our church in Jamestown and High Point, as well as Abbott's Creek and others nearby, were schooled at Davidson Academy in Teaguetown, North Carolina, it was deemed fitting to include a few words about this famous institution operated in the mid 1800's.

It was a three story brick building presumed to have been under



the control of the Baptist denomination. However, at this late date very little authoritative information is available, although it was considered an important training center for young preachers.

One of the best known teachers was Dr. J. B. Richardson, who taught Greek, Latin and Hebrew; while some preachers known to have attended were Dr. J. B. Stallings, Dr. J. L. White, Rev. Isaac Fiddler, Rev. Wiseman Harmon, Rev. William Turner and Rev. Thomas Carrick.

After the preacher training class was discontinued (date unknown) deferring to Baptist colleges and Theological Seminaries, the secondary school was moved to Abbott's Creek Church and was conducted by Rev. J. M. Hilliard and others; and many of the pupils and their descendants continue a fine Baptist influence in this section and elsewhere.

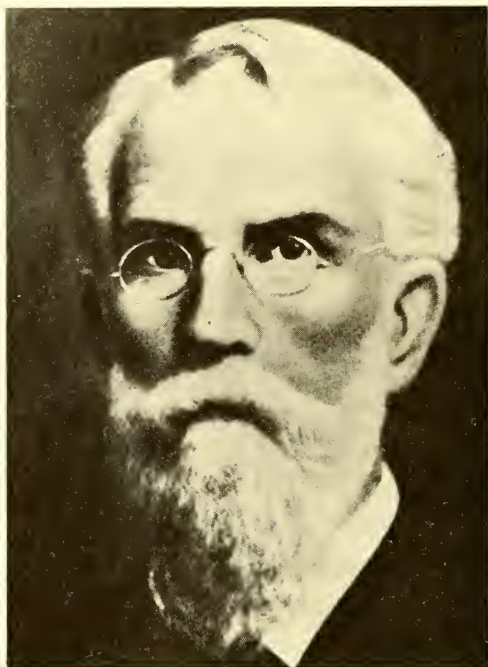
Rev. Thompson resigned January 27, 1884, and was followed by Dr. J. N. Stallings in 1885, serving one year. The total membership was 62: 16 white males, 43 white females and three colored. There were 50 Sunday School pupils at this time. Church services were held once a month.

At one time Dr. Stallings was President of High Point Female College and in 1899 became the first pastor of Chestnut Hill Baptist Church in Salisbury, serving in this capacity until 1907. "In May 1921 the name of Chestnut Hill Baptist Church was changed to Stallings Memorial Baptist Church, in honor of the late Dr. J. N. Stallings, its founder and organizer and first pastor".

Elder S. H. Thompson became pastor again in 1886, when there were 71 church members, three of these colored.

In 1887 the church and Sabbath School services were increased to semi-monthly meetings. "Preaching was at 11:00 A.M. and 7:30 P.M. and Sabbath School at 4:00 P.M."

"The first record we have of a woman's organization was in the Fall of 1887. The church was then called Salem Street Baptist Church". The purpose of this organization was to "aid the pastor in every way possible and to help any needy in the community". The money that was pledged was "used by the women where they felt it was most needed". This organization was known as the

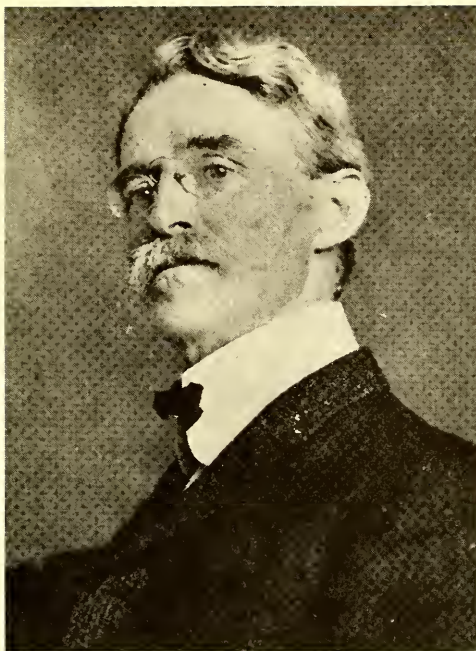


DR. J. N. STALLINGS

Ladies' Aid Society and the first officers recorded were a Mrs. Wiles, president; Miss Cora Pitts, secretary; and Miss Sally L. Jones, treasurer. The Constitution and By-Laws were adopted later, June 12, 1900, when Mrs. E. M. Purdy was president.

During this early period it was necessary to fill the baptistry from an outside source. Mr. Arthur Ellison, then a very young man and faithful member, took the responsibility of transporting barrels of water from a well approximately three blocks away and filling the pool when a baptismal service was to be held. Since there was no heating facility except a stove, hot bricks were used to warm the water.

Elder S. H. Thompson resigned March 11, 1888, and on April 22nd Dr. C. S. Farriss of Wake Forest, North Carolina, was called. He preached his first sermon May 6, 1888.



DR. C. S. FARRISS

Other churches listed in the community at this time were the Methodist, Presbyterian, Friends and the Episcopal.

During the pastorate of Dr. Farriss, through the efforts of the Ladies' Aid Society, the church was papered. The minutes state that "Our Society had papering done by pastor (Dr. Farriss), Mr. Ernest Beeson and Miss Bessie Richardson" (later Mrs. A. E. Tate). It had been ceiled a few years previously. A report in 1888 states "our church has a flourishing Ladies' Aid Society. During the year this Society has raised for different church purposes \$123.94. Of this, \$63.25 has been expended for church repairs. Our little Society is composed of 19 ladies, who are zealously at work for the Master".

Church services were increased to four Sundays a month and the membership was 80.

After Dr. Farriss resigned in 1890 he went to Florida and served as editor of the Florida Baptist Witness. In 1892 he began



DR. RUFUS W. WEAVER

teaching Greek and Latin at Stetson University, DeLand, Florida. He became Vice President of this University in 1904 and remained in that position until his death in 1938.

Elder Chauncey G. Wells was called July 20, 1890. He was ordained on September 7, 1890, with Rev. J. N. Stallings and Rev. J. A. Speight as a Presbytery; and served one year. He was succeeded by "Brother" J. K. Fant in November 1891 who resigned in 1893.

J. J. Farriss was elected church clerk in 1891. The church membership at this time was 111.

On June 23, 1892, a committee which had been appointed to secure new lights in the church, reported progress. At the same time there was a discussion of the need for new hymn books for general and Sunday School use.

The next pastor recorded was Dr. Rufus W. Weaver, elected October 19, 1893. He was re-elected pastor September 14, 1894.



"The first Woman's Missionary Society was organized in December 1893, with a membership of 16, ten of these being present at the first meeting". The officers were Mrs. R. B. White, president, and Mrs. Elsie Beeson, secretary and treasurer. This Society was concerned with raising funds for State, Home and Foreign Missions.

So, there were two women's organizations in the church: the Ladies' Aid Society and the Woman's Missionary Society. Although they functioned as separate societies, the same person often served as president of both.

The first silver communion set was bought with money which was raised by women of the church between 1890 and 1893. This communion set consisted of two plates, one goblet and a pitcher. A silver tray was bought later.

On January 13, 1895, "a meeting was held to discuss the advisability of organizing a Young Peoples Baptist Union". A committee composed of "Sister" Laura Dodamead, Dona Burns and A. E. Prim, was appointed to select officers. A committee on Constitution of Y.P.B.U. was also appointed. Members of this committee were "Sister Alice Flagler, Brethren J. J. Farriss and Dr. Rufus W. Weaver (pastor)". On January 20, 1895, officers elected were "Brother O. N. Richardson for President, Brother E. H.



COMMUNION SET

Umstead for Vice President and Sister Dona Burns for Secretary”.

This organization apparently remained active through 1903 when Dr. R. L. Patton was pastor. From 1903 until 1915 there is no record of this organization. However, in 1915 some of our State personnel helped to re-organize the group and Thomas E. Dodamead was elected president. A Junior Union was organized at the same time. Dr. A. W. Claxon was pastor when this took place. “Our B.T.U. has the distinction of being the first Training Union organized in High Point, and has had a part in forming and organizing Training Unions in many other Baptist Churches of this Community”.

Then in February 1895, Brother Isaac Fiddler (missionary), reported that since “Brother R. W. Weaver had taken Jamestown Mission and Welch’s Chapel, he would go to another point to establish a mission”. Brother Weaver read the revised Church Covenant which was adopted. The envelope system of making contributions was also adopted during Dr. Weaver’s pastorate. The church clerk at this time was A. E. Prim.

On August 23, 1895, “Brother” Weaver was re-elected pastor and resigned in July 1896, to study at the Southern Baptist Theological Seminary, Louisville, Kentucky, and the University of Chicago. The records state that “during his pastorate there has been a decided development in numerical and financial strength”.

Dr. M. L. Kesler followed as pastor in August 1896. The church at this time voted to ask for a letter of dismissal from the Liberty Association to join the Piedmont Association (organized in 1893). This was granted and delegates were appointed to the Association.

The first record of the Woman’s Missionary Union was in 1896, during the pastorate of Dr. M. L. Kesler, whose wife served as first President. This organization was responsible for all of the missionary groups, both women and girls. The president of the Woman’s Missionary Union was to act as coordinator. The first girls’ organization was the Sunbeam Band, which had its beginning in 1896; Mrs. C. E. Siceloff being the first Leader. There was still a Woman’s Missionary Society and a Ladies’ Aid Society.



DR. M. L. KESLER

During this time Miss Annie Lewis served as organist.

Since there was only one Baptist Church in High Point and "some of our brethren, feeling that another one should be established, purchased a piece of property in the southeastern part of the city, which was known as the Free School lot and for which they paid \$750.00. These brethren, R. C. Charles, O. N. Richardson, L. Flagler, J. A. Clinard, N. W. Beeson, A. J. Dodamead, D. H. Parnell and C. C. Muse, borrowed the money from the High Point Building and Loan Association and arranged that when the property was fully paid for, it was to be deeded to our church".

On January 3, 1897, there was a called meeting to organize a Sunday School at the Free School House. This was adopted and on January 10, 1897, Rev. Kesler and 74 others met in the school house and organized a Sunday School, named the Southeast Baptist Mission. The superintendent was D. H. Parnell, the meeting hour

3:00 P.M. each Sunday. The amount of \$5.00 was raised for "singing books" at this meeting.

Regular worship services began at the Mission November 1, 1899, with Rev. J. M. Hilliard, pastor. Then on November 29, 1900, the Southeast Baptist Mission was organized into Green Street Baptist Church with 31 charter members. They were given the temporary use of the property until "four years later our church authorized its trustees to deed the property to the Green Street Church in fee simple". By 1968 Green Street Baptist Church had the largest membership of any church in High Point.

This was the second Baptist Church in High Point, having its beginning in 1897 through the influence of several interested people and our pastor, Dr. Kesler.

Also, during this year a committee on discipline was appointed. Members of this committee were deacons and the church clerk; also a committee to raise funds for the organ.

On July 21, 1897, Dr. Kesler's resignation was accepted.

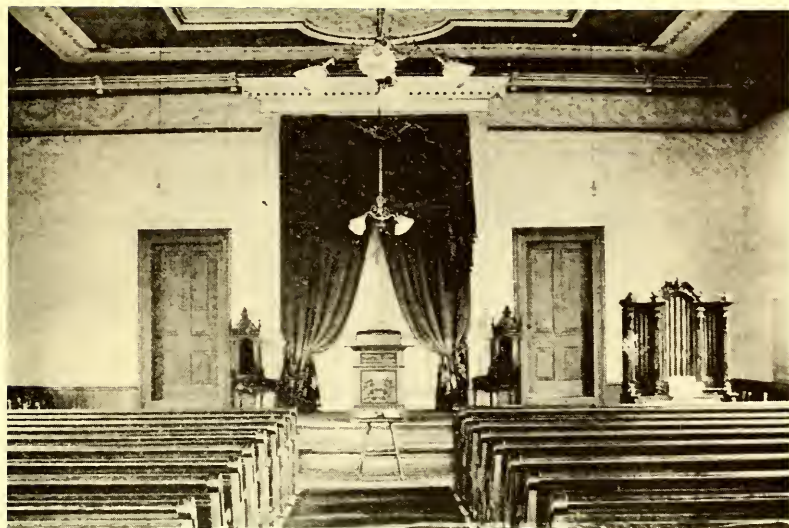
On November 10, 1897, Rev. J. O. Alderman was elected pastor. He was pastor until the latter part of 1898. On January 26, 1898, the records show that the little frame church had a new lighting system and the report stated that the bill for this was \$403.00.

On November 30, 1898, Dr. J. B. Richardson was again elected pastor.

A report of the Sixth Annual Session of the Piedmont Baptist Association held in Randolph County in 1899 shows the Salem Street Baptist Church in High Point had a membership of 168, the pastor was Dr. J. B. Richardson, and services were held every Sunday. The report of the Woman's work at the same time showed "Aid Fund \$7.65, Foreign Missions \$11.85, value of Missionary Box \$24.27, and church paid repairs of \$34.08".

By 1900 the membership was approximately 200. There were 11 Sunday School teachers and 108 pupils with J. H. Wilson, Superintendent. There were 100 volumes in the Sunday School library. At this time the pastor's annual salary was \$500.00. In



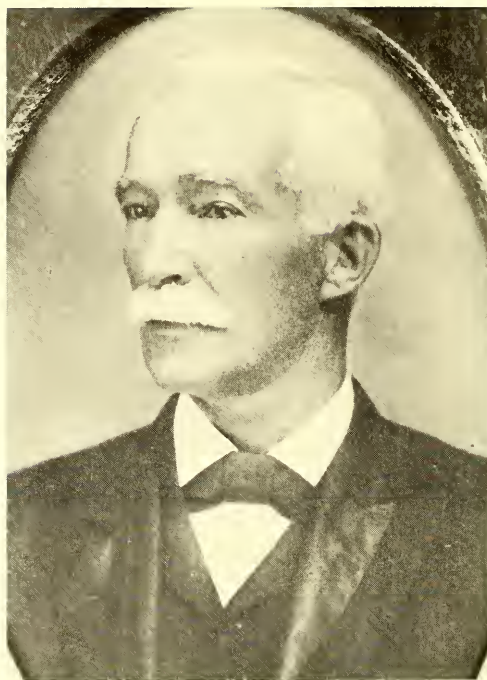


INTERIOR WHITE FRAME CHURCH (1860) AS IT WAS IN 1898

the J. J. Farriss book of High Point in 1900, he states that "services were every Sabbath, live weekly prayer meetings, strong Young People's Union and two working ladies' societies, namely, Missions and Aid. Also a fine working mission chapel in Ward No. 4 under the direction of Elder J. M. Hilliard", referring to Southeast Baptist Mission.

By this time the church building had been ceiled, plastered, papered, a baptistry built and later renovated, two small Sunday School rooms and a furnace added, and attractive lighting fixtures installed.

Dr. Richardson served 1899-1901 and Dr. R. L. Patton was called February 5, 1902. He preached his first sermon on March 7, 1902.



DR. R. L. PATTON

It was during this period that the congregation felt the need for a larger building and on March 18, 1903, decided to erect a new church. A committee was appointed to solicit subscriptions. A few days later a building committee was named. They were Rev. Thomas Carrick, R. C. Charles, O. N. Richardson, A. J. Dodamead, N. W. Beeson, J. H. Petty, J. A. Clinard, A. W. Council and J. J. Farriss.

Dr. Patton resigned July 26, 1903. The High Point Enterprise, when announcing Dr. Patton's resignation, stated that he was "one of the strongest preachers in the state". The article also added that he was "as strong in the school room as in the pulpit. He is a power in the pulpit and an excellent citizen".



DR. W. T. HUNDLEY

Dr. W. T. Hundley of Richmond, Virginia, was called December 2, 1903, at a salary of \$1,000.00 annually; also a furnished study, and one month's vacation each year.

On February 3, 1904, the name of the church was changed from Salem Street Baptist Church to First Baptist Church. Salem Street was now Main Street.

Although the building committee had been appointed in 1903 "actual building operations" did not begin until the following year during Dr. Hundley's pastorate, the church building being authorized May 30, 1904.

On a small pamphlet issued by the church called "One Lord, One Faith, One Baptism", dated June 5, 1904, the subjects for the two sermons were given. The 11:00 A.M. service was THE LORD'S SUPPER and the evening worship THE SAVING POWER OF THE GOSPEL. Then, under the heading of CHURCH CHRONICLES, was

the following paragraph: "That which interests our people most just now is the New Building. On last Wednesday night the church, by a unanimous vote, accepted the report of the construction committee to erect a brick building, trimmed with stone, not to exceed in cost the sum of \$10,000. The plans are being perfected, and the work will begin as soon as a suitable contract can be made. The immediate need is a larger subscription. Will not every member decide at once what he is willing to contribute and report to the pastor or to some member of the committee? We need a bonafide subscription of \$6,000 to begin with".

Some of the hymns which were sung during this early period were: *Amazing Grace*, *The Lily of the Valley*, *The Ninety and Nine*, *Bringing in the Sheaves*, *There Shall be Showers of Blessings*, *There's a Stranger at the Door*, *Beulah Land*, The children sang: *Jesus Wants Me for a Sunbeam*, *When He Cometh*, *Jesus Loves Even Me*, and *Let the Blessed Sunshine In*.

The records of this period show that the women of the church through the Ladies' Aid Society raised money in many ways to help with the expenses. They made gingham aprons, sleeve protectors, bonnets, quilts, and many other articles; displayed these in store windows, then had bazaars or rummage sales. A painting which had been donated was sold at one of the bazaars. They also had oyster suppers and teas. The money raised in this manner purchased a drugget, shades and table for the Ladies' Parlor, upholstered pulpit chairs, and repaired the old organ. Later the Society ordered a new pipe organ for \$1,750.00, payable in two years. At one time there was sufficient money to place \$500.00 of Aid Society funds in Building and Loan.

Dr. Hundley resigned April 12, 1905, and Dr. O. L. Powers was called October 11th of the same year. He came the early part of 1906, shortly after the San Francisco earthquake. His first sermon on January 10, 1906, was centered around this tragedy which had affected people all over the world.





DR. O. L. POWERS

On April 1, 1906, a Mrs. Herbert was elected organist with Miss Connie Charles and Miss Winnie Patton assistants. Miss Ethel Pickett (later Mrs. H. D. Sears) followed on November 7, 1906.

There was still no parsonage, but the pastor's home was on the corner of Elm and Thurston (now Gatewood Avenue), and later Dr. Powers built on Lindsay Street.

On July 11, 1906, the "Building Committee reported good progress". As the new church was being built, the church activities and membership were growing also. "The influence on the community was greatly quickened".

The Sunday School assembly room was completed prior to completion of the auditorium so church services were held there for some time. The first service held in the new sanctuary was September 23, 1906.

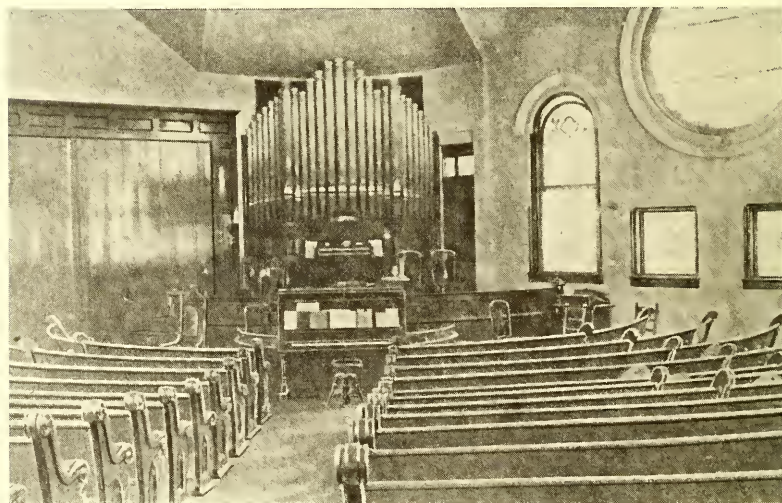
An account of the history of High Point during this period shows that as early as 1885 "religion had taken a firm foundation





FIRST BRICK CHURCH COMPLETED IN 1906

in the life of this community, a foundation upon which has been built a fine religious structure that is a monument to those who have spent their lives and careers in the building of modern High Point. . . . In the periods of economic stress and hardship the religious centers have been instrumental in lending courage to meet adverse conditions and the strength to see them through,



INTERIOR FIRST BRICK CHURCH

With the rapid growth of the city has become a corresponding expansion of the city's churches."

On January 8, 1908, the church discussed the need for an individual communion service and a piano. Both of these were purchased by the end of the year, the latter paid for by the Baracca and Philarhea classes of the Sunday School.

The first record of the Home Department of the Sunday School (later called Extension Department) was March 4, 1908, when Mrs. Fred Jones was listed as Superintendent. Others who followed were Mrs. M. V. Booker, Mrs. C. S. Grayson, Mrs. Julius A. Smith, Mrs. Charles Weedon, Mrs. S. C. Kellam, Mrs. J. K. Bivens, Mrs. H. A. Knight, Mrs. E. E. Younts, Mrs. Grover Jones, Mrs. J. H. Caldwell and Mrs. J. E. Reid, who is serving as Superintendent at present.

During the early years of its existence the group met in the homes of the members. The largest enrollment apparently was in 1935 when the number recorded was 66. The present enrollment is 25. There are 11 visitors who "take the ministry of the Sunday School into the homes of people who are unable to attend the Sunday School on Sunday morning".

The little white frame church stood back of the new church as long as it was needed, then was moved by mules to Howell Street (now Westwood Avenue) to be used as a nurse's residence for the hospital which had been built by the Junior Order in 1905, and later purchased by Dr. Burrus and Dr. Duncan. When the steeple was removed the bell is said to have been given to the colored First Baptist Church on East Washington Street, High Point, which was built shortly after our brick church was completed. The nurse's residence (our former church) on Howell Street was later renovated, an additional story added and still later brick veneered.

So the little church which had served the community since 1860, not only as a church but also as a hospital (for soldiers wounded in the Civil War), was to begin another period of usefulness, housing the nurses of the hospital. It stood until the early 1950's.



DR. W. C. TYREE

The new brick church was beautiful and commodious, with several memorial stained glass windows and inclined floor. The baptistry was located between the Sunday School Assembly room and the church sanctuary. There were large rolled folding doors between these two rooms and when opened, the baptistry was in view of the congregation. The baptistry served another purpose: a removable platform over it provided a space and curtains for Sunday School and B.Y.P.U. programs.

Mr. Henry Easley was interim organist about this time.

Dr. Powers resigned January 8, 1911, and on April 12th of that year Dr. W. C. Tyree of Oxford, North Carolina, was called as pastor.

The records of 1912 state that our membership at this time was 340, the seating capacity in the new church was 700 and the property valued at \$20,000.00; the Sunday School had an enroll-

ment of 320; the church clerk was W. G. Brown, the church treasurer was C. E. Keiger.

"It was no small task in those days to raise the amount of money necessary to pay for a building such as the committee had decided would be adequate to our needs, and it was only with the financial cooperation, and in many cases real sacrifice of our members that the building was completed", was free of debt and dedicated on the second Sunday in November 1912, during the pastorate of Dr. W. C. Tyree.

Among the church clerks who served during this period were J. L. Pleasants, Abram C. Jones, J. J. Farriss, A. E. Prim, A. J. Dodamead, B. A. Horton, A. W. Council, A. E. Tate, some of them serving more than one time.

Thus the church which began in Jamestown many years ago passed another milestone. There was a continuous link from the time the little group became independent in 1825, re-organized in 1832, becoming a true missionary church, and again in 1859 a second re-organization took place when the church was transferred to High Point. The name was changed several times: Jamestown Baptist Church, High Point Missionary Baptist Church, Salem Street Baptist Church and First Baptist Church, but the Baptist principles have remained unchanged through the years.



### III PERIOD OF BUILDING 1913-1944

At the beginning of this period Dr. W. C. Tyree was pastor, resigning March 1, 1914.

Dr. A. W. Claxon was called in May. He accepted the call and preached his first sermon June 7, 1914. He resigned March 26, 1916, and was succeeded by Rev. James A. Clarke August 20, 1916.



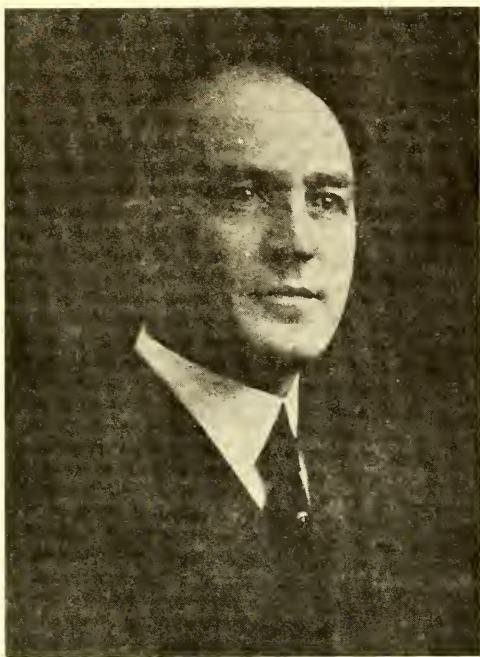
DR. A. W. CLAXON

The communion service purchased in 1908 was the second to be owned by the church but the first with individual glasses. It was loaned to Fairview Baptist Church but records do not show the location of that church.

In 1914 Mrs. Minnie Edmonds (wife of Judge Edmonds) became choir director, serving until 1915. Mr. E. C. Rinehart was elected church organist on December 2, 1914, and Mrs. Grace Kephart choir director in 1915, with a salary of \$10.00 a month.

From 1913 to 1917 the Woman's Missionary Society was very





REV. JAMES A. CLARKE

active and instituted some major changes in organization. The minutes of 1915 show "it was proposed to revise the list of members, cutting out all who do not contribute to Society work. . . . After revision of roll we have only 29 members". At the same meeting it was noted "that all members of the Society be urged to pay their dues regularly every three months, but to be allowed a whole year in which to pay up if necessary".

The first record of circles in the Woman's Missionary Society was January 1917, when six chairmen were appointed to make this division.

A report of January 1, 1919, states that M. R. Shields was church clerk; T. G. Shelton, treasurer; and Mrs. H. D. Sears, organist.

On April 2, 1919, the church voted to secure Miss Genevieve Moore as choir leader at a salary of \$15.00 per month. She accepted and served approximately two years.

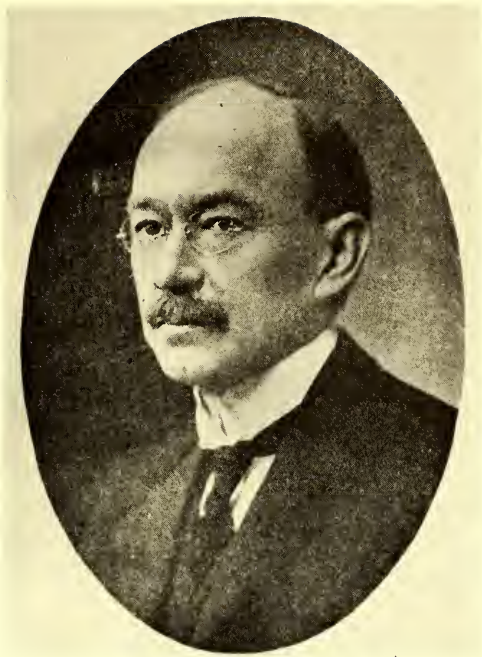


PARSONAGE OF LINDSAY STREET

The church members had expressed the need for a parsonage at several of the meetings, so on July 2, 1919, the Board of Deacons recommended that the church purchase the W. C. Tyree property on Lindsay Street for a parsonage, at \$6,800.00.

At the end of 1920 a decision was made to employ a financial secretary at \$10.00 per month, this service to become effective early in 1921. The first person recorded for this position was John H. Walker who performed this service in his home. Other officers for this year were: M. R. Shields, clerk; E. C. Cridlebaugh, Sr., treasurer; Mrs. H. D. Sears, organist; and J. Gurney Briggs, music director.

On February 8, 1922, a committee was appointed from the Board of Deacons to meet with the Ladies' Aid Society to consider building a kitchen in the Sunday School area. This was completed and in early 1923 it was reported that 600 Octagon Soap wrappers had been collected. Spoons and forks were to be ordered with these wrappers. Other plans were discussed for a better equipped kitchen.



DR. LLOYD T. WILSON

Rev. James A. Clarke resigned on March 16, 1924, and Dr. Lloyd T. Wilson succeeded him in November of that year.

In the early part of 1925 the church voted to increase its number of deacons from 25 to 30 and the Board of Trustees to 10.

On May 6, 1925, J. H. Petty was elected Deacon Emeritus.

On December 16, 1925, a committee was appointed to build temporary additional Sunday School rooms, the cost to be approximately \$2,000.00. This building was of unceiled frame construction, heated by stoves. A committee was also appointed to plan a permanent educational building.

Miss Maude L. Davis was employed as the first Educational Secretary in the Fall of 1926. She served until July 20, 1928.

Later in 1926 the music committee secured the services of Mr. L. L. Stookey as choir leader.

It is a significant fact that the Woman's Missionary Society

achieved the Standard of Excellence for the years 1922, 1924 and 1926.

In 1927, the church decided to hold the first Vacation Bible School for a period of two weeks beginning June 27th. That year the church cooperated with other churches north of the railroad in union meetings on Sunday nights during the month of August.

On December 7, 1927, R. W. Seward was elected clerk and served through December 1932.

Miss Alda Grayson, a graduate nurse of Rutherfordton, North Carolina, was appointed by the Southern Baptist Foreign Mission Board in June 1921. After studying the Chinese language in Peking, she joined other medical missionaries in Laichow, serving as superintendent of nurses, operating room nurse and teacher of nursing students in the Kathleen Mallory Hospital. However, it was 1928 before she became our missionary. Her expenses were paid first by the Woman's Missionary Society and by individuals, later by the church.

"In the early 1930's she began making extended trips into the country, giving up hospital work in favor of rural evangelism". Then in 1936 she transferred from Laichow to Laiyung.

Miss Grayson was in the United States during World War II, then returned to China, working at Tsingtao for almost two years.

Early in 1950 she went to Hawaii and was a member of the Kahulin Baptist Church Staff. Her next interest was Kahulin's Pukalani Mission, helping with its location and organization into an independent church, before retiring to her childhood home in 1960.

Miss Grayson has the distinction of being our only foreign missionary.

On May 9, 1928, the church voted to purchase a lot on West Farriss Avenue. This was effected on March 21, 1929, with a loan of \$3,000.00 as a down payment.

Records show that "In October 1928 the Ladies' Aid Society and the Woman's Missionary Union merged into one organization, which encompassed the work of both in our church".





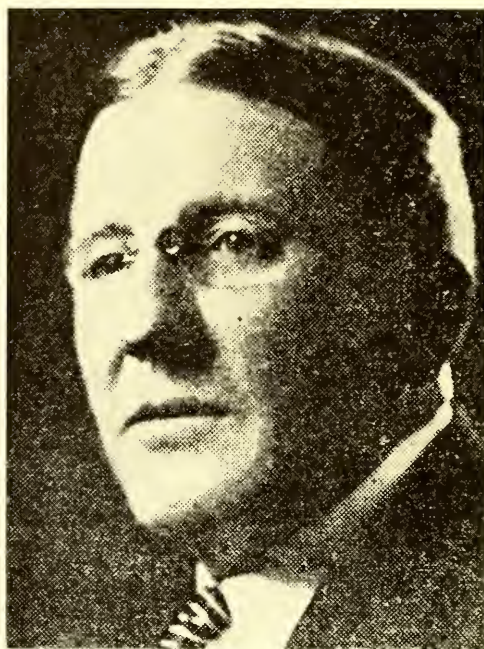
MISS ALDA GRAYSON

On November 7, 1928, E. C. Cridlebaugh, Sr., was elected treasurer of the Building Committee and served in this capacity for approximately thirty five years. On the same date Mr. Koy Peterson was elected to serve as Educational Secretary and choir director, effective January 1, 1929.

Cooperative efforts with other Baptist churches came to a head on June 5, 1929, when the church appointed a committee to "cooperate with the other Baptist churches in joining a Baptist Council to take care of any business relative to the Baptist cause in High Point".

On January 8, 1930, J. A. Clinard was made Deacon Emeritus.





DR. A. B. CONRAD

Dr. Wilson resigned as pastor the latter part of 1929. Rev. T. C. Johnson served as Interim Pastor until April 27, 1930, when Dr. A. B. Conrad was called.

The minutes of March 8, 1931, state that "The church met in an adjourned session to take action on the remodeling of our church building". Dr. Conrad pointed out the needs and A. E. Tate stated what had been done in the past regarding the possibility of building on the Farriss Avenue lot; also about the building and remodeling of the present location on North Main Street. He stated that the work could be done for an amount around \$75,000.00. The church voted to accept the plan as suggested by the pastor and A. E. Tate suggested that the matter be referred to the Board of Deacons and officers of the Woman's Missionary Union, Baptist Young People's Union and Sunday School to act as a general committee; also the following members of the Board of Trustees: A. E. Tate, H. D. Sears, C. C. Walker, Fred A. Thomas and E. C. Cridlebaugh, Sr.

On December 16, 1931, the church decided to purchase a strip of land adjacent to the church property on the north side, fronting 15 feet on North Main Street, and a parcel of land back of the church. These would provide an access driveway and parking area in the back. The purchase was completed in January 1932, at a cost of \$8,000.00.

The depression of the thirties was affecting all Baptist work. Money was scarce but the women of the church continued to be very active in raising funds. Minutes in early 1932 state that "Octagon Soap wrappers were solicited for Meredith College. The goal was a million wrappers (apparently from the entire State), which would net them \$5,000.00." The Woman's Missionary minutes of 1933 reveal: "Mrs. Sears told the Society of the collection of old gold and silver for payment of the debts of the State Convention and the Southern Baptist Convention".

The church celebrated its one hundredth anniversary on October 30 and 31, 1932. On Sunday, former pastors preached: In the morning A. E. Tate read a condensed history which he had prepared and Dr. O. L. Powers brought the message. Dr. Rufus Weaver spoke on "American Baptists a Century Ago" in the afternoon, and Rev. James A. Clarke on "Who Follow in Their Train" in the evening. On Monday evening Dr. Powers preached on "Baptist World Opportunities" and remained to conduct a two-weeks revival.

Mr. C. D. Goldsmith became church clerk in January 1933.

The records of March 8, 1933, show that Miss Margaret Sloan was choir director; Mrs. H. D. Sears, organist; and Miss Thelma Patrick, secretary-treasurer of the church.

In 1933 extensive repairs, renovation and remodeling were completed in the sanctuary and Sunday School rooms.

Following the expressed need for additional Sunday School space, the Building Committee was given authority to borrow \$33,000.00 from the Security Life and Trust Co. of Winston-Salem, North Carolina, and to let the bid for the Sunday School annex to Wilson and Keziah at a cost of \$22,255.40. The building program was in progress by September 1935 and plans were form-

ulated "to retire the loan as payments came due. This was executed through a committee, sending letters to all members first, then selecting fifteen captains and workers to solicit members for pledges". The same captains were used for Every Member Canvass, and they, along with the chairman of the Finance Committee, comprised the Finance Committee of the church.

At the same time there was need for a new heating system. The contract cost was \$4,800.00.

On January 8, 1936, the church, upon recommendation of the Board of Deacons, decided that an amount not exceeding \$25.00 be appropriated to the Baptist Training Union work annually, to be used as the Baptist Training Union seems best.

It was February 5, 1936, when the church adopted the recommendation of the Board of Deacons to elect a Junior Board of Deacons to supplement the work of the Senior Board. These were to be elected in a manner so that one third of the members' terms expired every year. A committee was appointed by the pastor to go over the church roll and "present a list of names at the next business session to select the Junior Board members from". This was done and on April 8, 1936, twenty one young men were selected from a list of thirty five.

On November 4, 1936, Mr. A. C. Lovelace, Jr., was elected choir director. Later he received his doctorate and became an outstanding organist, also composer of church music.

There was a National Preaching Mission conducted in High Point November 27 to December 6, 1936, in which our church participated, along with churches of all denominations.

On January 24, 1937, the church voted to extend a call to Rev. A. C. Lovelace, Sr., as assistant to Dr. Conrad, pastor, and as general field worker. He served one year.

Mrs. H. D. Sears, who had been organist for a number of years, resigned March 10, 1937, and was succeeded by Miss Mae Kirkman, who served as organist and choir director at this time and also in 1939 on a temporary basis.

On December 15, 1937, Mr. Clarence A. Smith was made Deacon Emeritus.

The ladies of the church had been concerned for some time that some members of the church were unable to hear the sermons and requested the privilege of installing hearing aid facilities for the convenience of the near deaf. This request was granted May 4, 1938.

The records show that the Scout troops were re-organized October 12, 1938, with A. S. Roach, scoutmaster, and S. M. Miller, assistant.

The Daily Vacation Bible School had been inactive for some time when Mrs. A. M. Terry re-organized the School in 1939 and served as principal. This program is included in the current church schedules.

On December 6, 1939, the church authorized the purchase of a new silver communion set, the cost to be approximately \$300.00, and shortly thereafter the old set was given to the Blue Ridge Baptist Church on the Parkway, near Doughton Park.

January 17, 1940, the church decided to "accept the Annuity Program for the Retirement of Ministers as outlined by the Baptist State Board and for church employees, provided those concerned wish to have this protection".

A recommendation from the Senior and Junior Boards of Deacons and the Woman's Missionary Union was presented to the church and adopted as follows: "Whereas God has blessed this church in such a wonderful way and, Whereas the membership has reached such a proportion that the present church is inadequate, the Junior Board of Deacons asks that this church consider to take definite action in regard to the present situation —

*"First*, that the present debt of \$23,000.00 be paid off in the next twelve months.

*"Second*, that plans be drawn for the building of a church auditorium that will be adequate for years to come.

*"Third*, with faith in God and confidence in the future, we subscribe the sum of \$500.00 toward the payment of this debt".



The death of A. E. Tate in 1940 left many vacancies. Dr. C. S. Grayson replaced him as trustee of the church, Dr. W. F. Clayton, as superintendent of the Sunday School, S. D. Gibson, Jr., to the Senior Board of Deacons, and Ralph Slate as chairman of the building committee.

In September 1940, R. K. Stewart & Son was awarded the contract for the building on a bid of \$65,000.00; Eubanks & Caldwell, Inc., Architects. A total loan of \$81,500.00 to cover building and furnishings was obtained from Security Life and Trust Co., Winston-Salem, North Carolina. The old pews, pulpit stand and two chairs were sold to Hilliard Memorial Church, High Point; and the organ was donated to Mills Home Church, Thomasville, North Carolina. Then in 1941 Mrs. W. G. Ragsdale, Jr., and Seborn Perry presented a handsome pipe organ as a memorial to their mother, Mrs. T. F. Wrenn (Pearl Pitts Perry), a former member of the First Baptist Church, also of Abbott's Creek Baptist Church. There were numerous other gifts and memorials, including a Steinway Concert Grand Piano donated by Mr. and Mrs. Sloan D. Gibson, Jr.

On November 17, 1940, the church began making plans for cornerstone laying ceremonies of the new church building and appointed the following committee: C. D. Goldsmith, W. O. Burnham, Miss Thelma Patrick, Mrs. W. K. Dickens, Miss Virginia Clinard, Mrs. A. E. Tate, Mrs. J. H. Petty, Mrs. Butler Johnson and Mrs. C. E. Sicheloff.

When the committee met, a decision was made to place the following articles in the cornerstone box:

Condensed histories of the First Baptist Church from 1832 to June 1, 1941, with roll of membership as of June 1, 1941; the Sunday School with enrollment of entire school by departments and classes; the Training Union with enrollment by Unions; the Ladies' Aid Society and the Woman's Missionary Union; Junior Missionary organizations with enrollment; Woman's Missionary Union year book for 1941; and the Boys Scout Troop Committee and enrollment of Scouts.



In addition to these histories other contents included a Bible, 1940 minutes of the Piedmont Baptist Association, 1934 minutes of the North Carolina Baptist State Convention, Baptist Training Union bulletins as published by the First Baptist Church, copy of the High Point Enterprise May 30, 1941; *Church Bulletins*: one showing proposed building and plans; one dated April 7, 1940 with picture of A. E. Tate; one dated November 7, 1940 with picture of old brick church; and one dated June 1, 1941, the day of cornerstone laying.

Materials from the *Chamber of Commerce* included a picture of The Bureau, a pamphlet of "What is Made in High Point", "Pertinent Facts about High Point", High Point in pictures and a street map of High Point.

Other articles included in the cornerstone box were a sketch of the reproduction of the First Church building on the present lot; a Kodak picture of the front of the new church under construction as made on May 4, 1941; a program of the cornerstone laying; one silver dollar (dated 1927); one copy of the Biblical Recorder dated May 28, 1941; two copies of Charity and Children, dated March 28, 1940, and May 29, 1941; some Baptist Training Union Daily Bible Reading Reminders; a program of the second Memorial Farriss-Andrews Bible Class dated December 12, 1937; a list of committees of the church; officers of all organizations; Deacons; special committees for the Building Campaign and a list of donors for memorials to date; one church directory carrying picture of pastor, Dr. Conrad; Church Covenant, Articles of Faith, etc.; Letters of appreciation to Architects Eubanks & Caldwell and Contractors R. K. Stewart & Son were also included.

The date for the laying of the cornerstone was June 1, 1941, and the program included three hymns: "The Church's One Foundation", "I Love Thy Kingdom, Lord", and "Zion Stands with Hills Surrounded"; prayer and remarks by the pastor, Dr. Conrad; explanation of materials to be placed in box by Miss Thelma Patrick, followed by placing box in the cornerstone. The address was by Dr. I. G. Greer.

The following committee was appointed for the dedication services of the new church: Dr. A. B. Conrad, chairman; G. H. Jones, representing the Senior Board of Deacons; Dr. W. T. Tice, the Junior Board of Deacons; Dr. W. F. Clayton, the Sunday School; W. O. Burnham, the Baptist Training Union; and Mrs. Fred Flagler, the Woman's Missionary Union. The Services of Dedication were held July 13 to July 20, 1941. The program consisted of special music, including an organ recital by William Zeuch of Boston, Massachusetts; dedication responsive reading and sermons by Rev. J. Powell Tucker, D.D., pastor of the First Baptist Church, Orlando, Florida; Dr. J. Clyde Turner, pastor of the First Baptist Church, Greensboro, North Carolina; Dr. Hudson McMillan, Missionary to China; Rev. W. Perry Crouch, Department of Christian Education, Raleigh, North Carolina; Dr. Gideon I. Humphreys, President of High Point College; and Dr. William Harrison Williams, pastor of Pritchard Memorial Baptist Church, Charlotte, North Carolina, and currently President of the Baptist State Convention.

In June of 1941, Mr. Carl Cronstedt was elected choir director and Miss Ernestine Fields of High Point College, organist. She served until October 1944.

Upon recommendation of the Advisory Committee of the Piedmont Association and the Senior Board of Deacons on July 8, 1942, the church voted to "license Brother Coffey to preach the gospel of Christ; also take the necessary steps to ordain Brother Allie R. Snipes into the gospel ministry".

On February 1, 1943, the church "accepted the recommendation of the Finance Committee that we make an effort to raise \$25,000.00 between now and the first of January 1944, to apply on the church debt, in addition to the regular Building Fund pledges".



REV. WILBUR HUTCHINS

Dr. Conrad resigned September 15, 1943, and Rev. Wilbur Hutchins was called February 27, 1944.

In January 1944, on recommendation of a committee composed of E. E. Younts, Herman Robinson and J. F. Wood, the property on West Farriss Avenue was sold.

The first organization in the church with the specific purpose of direct assistance to the pastor in coordinating the work of the church, was the Pastor's Cabinet formed in June 1944. Membership consisted of the pastor's office assistant and all of the leading department heads of the church and Sunday School.

When Miss Fields resigned as church organist, Mr. Emile Serposs, a tenor soloist in the choir, agreed to serve the church as

assistant choir director to Mr. Cronstedt, in addition to that of church organist. He served until 1947. Since leaving, Mr. Serposs has done outstanding work as director of music in the public schools of Baltimore and in Chicago; at present he is an instructor in a college in Brooklyn, New York.

The seed of the present system for nominating church and Sunday School officers and deacons was planted November 8, 1944, with the decision to have a five-member Nominating Committee, elected by the church, to submit a full slate to the December business meeting each year.

During this period several very capable musicians served as organists and choir directors. Among these were: Mr. S. M. Gustaff, Miss Bessie Tate, Misses Kearns and Currier, Mr. Arthur Fidler, Mr. Dan Smith (the latter serving as both organist and choir director), and Mrs. Mabel Padgett.

It was during this period that the Men's Bible Class, seeing the need of a church in the western part of the city, organized a Sunday School out in that section. Green Street Baptist Church promoted the work and organized a mission which was constituted into West End Baptist Church.

As will be observed, this period from 1913 through 1944 was important, growth was constant, church activities and membership increased, the building program enlarged to include a new sanctuary, many additions to the Sunday School, an educational building, a recreation room and a modern kitchen. The church building "took on new life" with only a small portion of the original part left near the center of the structure.

The reports and historical sketches given at the one hundredth anniversary of the church celebrated in 1932, confirmed the progress through the years.

The pastors during this period, 1913 through 1944, were: Dr. W. C. Tyree, Dr. A. W. Claxon, Rev. James A. Clarke, Dr. Lloyd T. Wilson, Dr. A. B. Conrad, and Rev. Wilbur Hutchins.

## IV PERIOD OF GROWTH

1945-1968

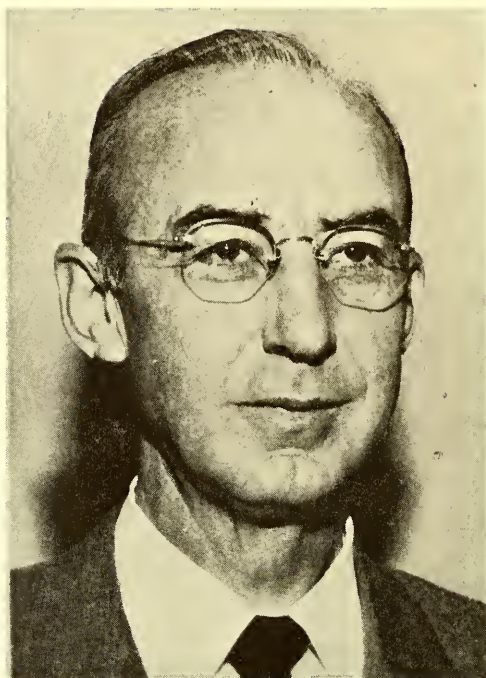
During the early part of this period, Rev. W. Wilbur Hutchins was pastor; Dr. W. F. Clayton, superintendent of the Sunday School; Mrs. W. K. Dickens, church clerk. E. C. Cridlebaugh, Sr., became Sunday School superintendent in 1948.

Annual letters to the Piedmont Association from 1945 to 1950 showed a net gain of 121 members despite many losses by letters and death. The first annual budget established in 1945 increased also and gifts grew from \$64,183.00 at the beginning, to \$94,879.00 in the five year period. The church contributed \$200.00 to Northwood Baptist Mission for chairs; \$50.00 to McLeansville Baptist Church, Greensboro, North Carolina, for furniture; increased the salary of Miss Alda Grayson, our missionary to China, from \$800.00 to \$1,000.00 annually; set a goal of \$25,000.00 for Wake Forest College; gave a free will offering of \$210.35 to Fairmont Baptist Church which had been destroyed by fire; donated a piano to the negro Y.W.C.A.

September 5, 1945, the church voted to establish a library to be named "Memorial Library", in honor of fifteen young men from our church killed in service in World War II. Mr. and Mrs. A. Lee Gibson gave the bronze plaque which lists the names: Gilmer A. Aycock, Albert D. Brockett, Gilbert W. Clark, Jr., Charles N. Coleman, Samuel M. Collier, Jr., Jack Hunter Gibson, Clyde A. Griffith, Banks Hamilton, Clayton M. Holt, Robert Lehman, Gilbert D. Lloyd, James E. Potts, Charles G. Seward, William C. Shelton, and Howell M. Wagner. Books are added from time to time and the library is being maintained on an active and useful basis.

The church was reaching out in community service during this period and we find the records state the church voted to loan the auditorium to the Odd Fellows and Rebeccas for a memorial service; accepted a recommendation from the Board of Deacons to "open our church to a non-racial meeting in June 1950 and co-operate with the leaders of the colored Baptist churches in High





REV. ALBERT S. HALE

Point in the meeting"; made the church facilities available for a service by Veterans Hospital program; loaned the auditorium, including the piano and organ, to the Musical Arts Club for a Divisional meeting.

In 1946 a rotating system of three years was established for the Nominating Committee and the next year the same system was set up for the Deacons, with at least one year off between terms.

On December 14, 1947, Rev. W. Wilbur Hutchins resigned. Miss Thelma Patrick resigned as Educational Director February 18, 1948. Dr. A. B. Conrad served as interim pastor until Rev. Albert S. Hale of Johnson City, Tennessee, was called and arrived September 1, 1948.

On February 9, 1949, the church established the position of hostess-dietitian to supervise all meals and church housekeeping. In March Miss Eva Staples was employed as Minister of Music,



PARSONAGE ON FERNDALE DRIVE

and a year later Mr. C. W. Terrell, Jr., of Middlesborough, Kentucky, was called as Educational Director. He served until November 1952. In March 1953, Mr. Wm. H. Spradlin, Jr., was called and remained only a few months.

In December 1949, the church decided to sell the parsonage on Lindsay Street and purchase another at 1011 Ferndale Drive. The sale was made for \$9,000.00 and the purchase at \$25,000.00.

At the 1950 meeting of the Baptist State Convention, one of our members, Mr. Grover H. Jones, was elected President of the Convention, the first layman to serve in that capacity.

The Unified Budget now in use, except for changes in distributive percentages from time to time, was established on January 1, 1952, with a limited number of special offerings to be approved by the church.

W. F. Haywood was elected Sunday School superintendent in 1952 and is serving in this capacity at the present.

In February 1952, Miss Eva Staples resigned as Minister of Music; Mrs. Charles McAnally served as interim organist and choir director until Mr. Norman Acker arrived on January 15, 1954. He served until April 1958. Mr. Barry Ruth was director of the adult choir following the resignation of Mr. Acker. Mrs.

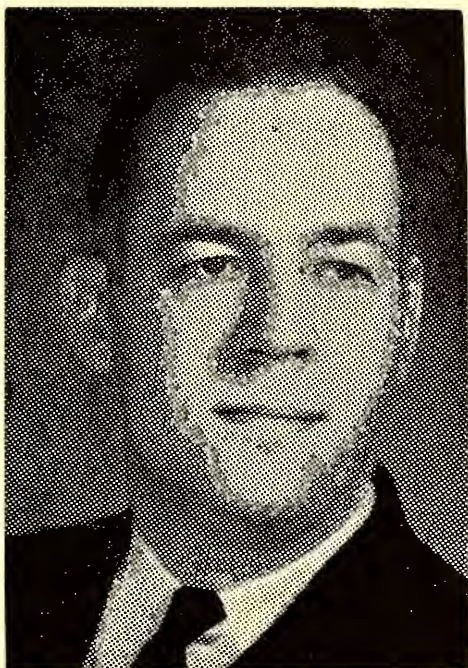
Helen Laney became organist and choir director in June of that year and served until August 1964. She is working on her doctorate at Peabody Conservatory of Music, Baltimore, Maryland, at present. Mr. Duane Best served as choir director following Mrs. Laney.

In December 1964, Mr. C. L. Christian, Jr., was called and is currently serving as Minister of Music.

In the early part of 1954 there was continued interest in organizing a mission Sunday School and definite plans were effected to start such a program at Five Points on the eastern edge of the city. Sunday School for children and adults was held in the two first floor apartments of a Field Street apartment building. During the week these rooms were used to conduct a school and training center for handicapped and mentally retarded children.

The mission work lagged for lack of a nucleus from the mother church and in January 1956, it was decided to re-activate the mission Sunday School, holding meetings in the Field Street building, and Rev. Roger Bell was employed on a part time basis to supervise the work. This arrangement continued until the building became unavailable; then the Sunday School moved to the home of Dr. R. C. Fincher on Spencer Avenue near Five Points. Dr. Fincher and his family of six children had been attending the mission and actively serving in various capacities.

Formal application was made to the Missions Committee of the Piedmont Association for funds to assist in the purchase of a site in the Five Points area "with a view to establish a permanent church organization". This was granted; a lot 150 x 200 Ft. at the intersection of Lexington Avenue, Jensen Street and Woodruff Street was purchased at a cost of \$11,500.00, with \$3,000.00 to be paid by the Association and the balance to be included in our budget. Ground breaking ceremonies were held on March 16, 1951. A cinder block building containing several Sunday School rooms and a sanctuary was constructed on the back of the lot, a joint project of the First Baptist Church and the Piedmont Association. The first service in the new building was held August 13, 1958. Several members from our church transferred to the mission to serve as leaders in the organization.



DR. J. E. RAWLINSON

The name of the mission was changed to College Heights Mission in June 1963, and Mr. Neil Jones, a student at High Point College, was called as Director on a part time basis. He was studying for the ministry and was ordained by our church in March 1964.

The mission was growing and on June 6, 1965, our church constituted the mission into College Heights Baptist Church; thirty eight member of our church transferred membership there.

Rev. Albert S. Hale resigned January 31, 1954, and the church was without a regular pastor until October 1st, when Dr. J. E. Rawlinson of Columbia, South Carolina, accepted a call. Mrs. Paul W. Godfrey was elected church clerk in 1960 and served until 1966, when she was succeeded by Mrs. J. R. Crater, Jr., who is the present clerk.



In 1958 the High Point Pastor's Conference organized the Central Baptist Association and our church joined other area churches in withdrawing from the Piedmont Association.

From 1950 to 1968, the church continued to grow and expand facilities. The sanctuary was air conditioned as well as the church offices and the Sunday School buildings. It was necessary to build additional Sunday School rooms and re-arrange the existing facility. A Building Committee composed of E. C. Cridlebaugh, Sr., Chairman, E. F. Proffitt, Sr., W. F. Mauldin, W. F. Haywood, Mrs. A. M. Terry, Mrs. Dennis Young and Mrs. Ralph Miller, supervised the addition of a building on the back of the south side property and the renovation, at a cost of \$257,490.00. The south side land, 60 ft. wide and the depth of the other church property, was purchased in 1952 for \$38,612.00. Ground breaking ceremonies were held June 18, 1958.

During this period the church decided that the "First Baptist Church go on record as being opposed to the establishment of liquor stores in High Point"; established Job Analyses for the Church Staff; adopted a Schedule of Composition and Duties of all Church Committees; sent Barry W. Brown, a layman, to the Crusade of the Americas meeting in Rio de Janeiro, South America, in July, 1968; and voted to join the Federal Social Security for church employees on January 1, 1969.

The 1951 annual letter to the Piedmont Association recorded 1688 members and gifts of \$82,831.00. The letter to the Central Association in 1968, showed 1563 members and gifts of \$172,656.00. This decline in membership reflects two groups withdrawing from membership. May 16, 1956, forty one members requested letters to organize a church in the northwest section of High Point. The organization was completed shortly thereafter and became Emerywood Baptist Church which has continued to grow in membership, enlarge facilities, and expand services to a large number of people in the city. The other group comprised the thirty eight charter members of College Heights Baptist Church.

Mr. Preston Lawrence of Louisville, Kentucky, was called as Minister of Education in July 1955, and served until May 1957.



On June 4, 1958, Miss Alma Bumgarner of Fountain City, Tennessee, was called, effective August 4, 1958. She is serving in this capacity at present.

Records show in February 1956, the Brotherhood was completely organized for the first time in accordance with the Brotherhood Guide Book. A men's organization had been meeting for several years and five years earlier had considered disbanding the Men's Fellowship and transferring officers to Brotherhood offices; but there is no record of such a move until 1956.

Rev. Bency B. Smith of Columbus, Georgia, was called as Director of Youth Activities on February 7, 1962, and resigned November 9, 1966.

Dr. J. E. Rawlinson resigned August 30, 1963, and Rev. James L. Pharr of Lenoir, North Carolina, became pastor on January 1, 1964, and is serving at present.

The parsonage at 1011 Ferndale Drive was sold in December 1963, and a larger one purchased at 504 Sherbrook Drive. This is the current home for the pastor.

During the life of the church there have been several bequests received from the estates of members of the church. In 1936, a check for \$1,000.00 was bequeathed by "our late brother J. A. Clinard" who had served as a deacon for many years. On February 7, 1962, the church received \$5,570.00 from the estate of Mrs. J. D. Gordon. She and her late husband had been faithful members for many years. On April 8, 1964, the church accepted from the estate of Mrs. Constance Charles Hardee of Florida, a total of \$170,000.00, less attorneys' fees of \$41,250.00, net amount \$128,750.00. The loan on the building was reduced by \$100,000.00, and the remainder of the bequest used for renovations. Mrs. Hardee was a former member of the church; her father, R. C. Charles, had been a deacon and Sunday School superintendent, and the family was active in the church when residing in High Point. On May 13, 1959, the church received 100 shares of stock from the estate of Dr. J. W. Slate.

In 1948, the church licensed Sim Southard to preach as he entered the Seminary; in 1965, ordained N. R. Demchak to the Gospel Ministry; and in 1967, ordained and licensed to preach David B. Boyles, Sr.

Mr. Jerry Jones became organist in 1965, and was followed in 1966 by Mr. Richard Coffey, who is organist at present.

On July 23, 1967, during a period of racial unrest in High Point, a negro man and young negro woman presented themselves for church membership, without any previous contact with the pastor. The man stated that he was a member of Wayman Baptist Church at Hamlet, North Carolina; and the woman said that she was a member of Pearson Memorial Methodist Church at High Point. The pastor requested an opportunity to confer with them, along with some of the church members, before action by the church. A meeting was held and the Deacons were informed of the proceedings at the conference.

On July 30th, following recommendation by the Board of Deacons, the church voted to accept both of them as members: the man upon receipt of letter and the woman by baptism.



PARSONAGE ON SHERBROOK DRIVE

The September 4, 1968 minutes state there was no record of membership of this man in the church he named, and no further attendance by him in our church after July 23, 1967. There was no response from the woman, after several contacts were made regarding baptism. She returned to services only once, July 30, 1967. Therefore, they were not admitted to church membership.

The decision some years ago to remain a downtown church has presented new and important challenges in ministering to the surrounding area as well as to the members scattered over the city. A week day nursery for pre-school children living in the downtown area is conducted three mornings a week by volunteer women in the church. It is hoped to increase this service in the near future to a Day Care Center, full five days with an employed Director and assistants as well as volunteer helpers.

The Sunday School, Training Union, Woman's Missionary Union and Brotherhood are organized and functioning in accordance with plans and programs suggested by the various divisions of the Southern Baptist Convention. The men of the church, sponsored by the Deacons and Brotherhood, conduct a weekly visitation program among church members and prospects and other persons needing the ministry of Christians.

At the December 1968 business meeting the church budget for the following year was established at \$155,640.00.

The Pastor is assisted by an efficient staff composed of Mr. C. L. Christian, Jr., Minister of Music; Miss Alma Bumgarner, Minister of Education; financial and general secretaries; hostess-dietitian and organist. At present there is a vacancy in the position of Youth Director but a committee is seeking a person to fill that need.

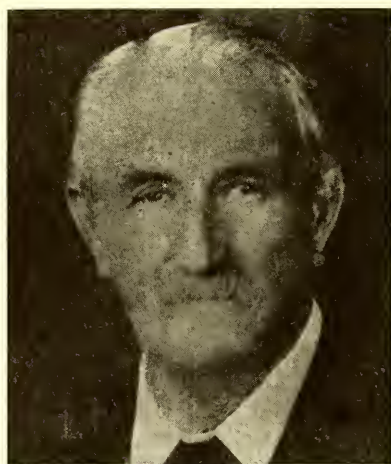
Worship services are held morning and evening on Sunday, prayer meeting Wednesday evening with many of the organizations meeting on that night in a Correlated Program.

This history includes the beginning of our church in Jamestown in 1825, the re-organization in 1832 when the church became

missionary, the move to High Point in 1859, and the years which followed through 1968. Although there have been problems and hardships in each of the periods, the church has made progress in many ways. There has been spiritual growth, increased membership, extensive building programs, new organizations and expansion of service to members and to the community.

We have taken a glimpse into the past and are grateful to our leaders for their courage and faith. As we pay tribute to them, in the words of the Apostle Paul, "forgetting those things which are behind, and reaching forth unto those things which are before", we are challenged with renewed strength to "carry on" for them and for our Master.

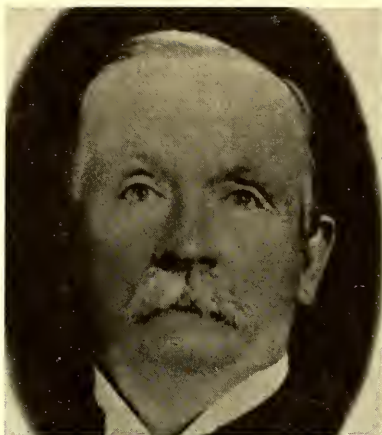
## SOME OF THE INTERIM PASTORS



REV. J. M. HILLIARD  
About 1893

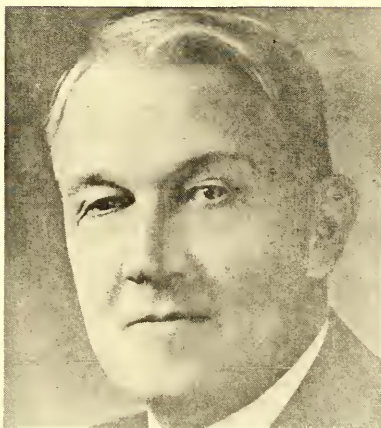


REV. THOMAS CARRICK  
1905



REV. T. C. JOHNSON  
1929-1930

DR. J. CLYDE TURNER  
About 1954







## PASTORS

ASHLEY SWAIM .....	1825-32
WILLIAM BURCH .....	1832-33
BARTON ROBY .....	1836
ENOCH CRUTCHFIELD .....	1838
RICHARD JACKS .....	1848-49
JOHN ROBERTSON .....	1850
W. N. HEREFORD .....	1851
J. A. CROUCH .....	1852
W. J. WITHERINGTON .....	1853
OWEN CHURCHILL .....	1854-55
BENJAMIN LANIER .....	1856
J. A. CORNISH .....	1858
J. B. JACKSON .....	1860-61
S. W. HOWERTON .....	1862
W. N. HEREFORD .....	1863
PINKNEY BALDWIN .....	1864
WILLIAM TURNER .....	1866-70
J. B. RICHARDSON, D.D. ....	1870-73
G. W. HARMON .....	1874
J. K. HOWELL .....	1875
J. J. JAMES .....	1876
R. A. MOORE .....	1878
J. B. RICHARDSON, D.D. ....	1880-81
S. H. THOMPSON .....	1882-84
J. N. STALLINGS, D.D. ....	1885
S. H. THOMPSON .....	1886-88
C. S. FARRISS, D.D. ....	1888-90
C. G. WELLS .....	1890
J. K. FANT .....	1891-93
RUFUS W. WEAVER, D.D. ....	1893-96
M. L. KESLER, D.D. ....	1896-97
J. O. ALDERMAN .....	1898
J. B. RICHARDSON, D.D. ....	1899-1901
R. L. PATTON, D.D. ....	1902-03
W. T. HUNDLEY, D.D. ....	1904-05
O. L. POWERS, D.D. ....	1906-11
W. C. TYREE, D.D. ....	1911-14
A. W. CLAXON, D.D. ....	1914-15
JAMES A. CLARKE .....	1916-24
LLOYD T. WILSON, D.D. ....	1925-29
A. B. CONRAD, D.D. ....	1930-43
WILBUR HUTCHINS .....	1944-48
ALBERT S. HALE .....	1948-54
J. E. RAWLINSON, D.D. ....	1954-63
JAMES L. PHARR .....	1964-





